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THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B. A.

VOL. 4.] THURSDAY MAY 15, 1919. [No. 4.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

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A Vision Of India.

THE MANGO TREE.

By K. S. Ramaswami Sastri, B.A., B.L.

The mango shines with broad low-bending head,
Her lips of tender leaves are fair to see
And soft to touch. The kokil's witchery
Of tone is by their blushing kisses fed.
His voice doth swift incline cold maidenhead
To love's delightful spring-time ecstacy
What time amidst the emerald greenery
He rings of love's embrace and kisses red.
And kama bright doth fit the mango flowers
To his fair bow, and his bright arrows speed
And spread the realm of his victorious arms.
The music heard by hearts from midnight bowers
Our thoughts with potent power doth love-wards lead
Glad willing captives unto beauty's charms,

The Hindu Message

THURSDAY EVENING 15, MAY,, 1919.

The Provincial Educational Conference.

The Provincial Educational Conference which held its sittings recently in this town was a great success. The problems of education which are problems of prime national importance were considered from various points of view both in regard to ideals and in regard to methods. The session was both timely and important because in the coming reconstruction of the political world the reconstruction of education would necessarily occupy a predominant place. The address of the Chairman of the Reception Committee, Mr. K. S. Ramaswamy Sastrigal B.A., B.L, was a masterpiece full of wise observations and deserves a close study to be fully appreciated. The Presidential address of Rao Bahadur K. V. Rengaswami Iyengar was a weighty pronouncement and referred to the lack of military training for educated India, the need for the formation of school medical corps, the importance of moral and religious instruction and the conscience clause, the importance of mass education and education of the depressed classes, the need for attention to the vernaculars, and the recognition of the unity of education among other various topics of educational value. The resolutions considered and carried were of a varied character and related to questions of educational ideals and educational policy, questions relating to elementary, secondary, and university education, questions relating to the pay and prospects of teachers, and questions relating to the welfare of the boys as cultural units.

Viewing all the proceedings not from an exclusively modern standpoint which is so narrowly concerned with the details of the presnt-day educational world as to forget the larger questions of educational policy in its setting of a large scheme of national reform or from an exclusively abstract point of view which cannot or will not understand such complicating factors as racial endowments and aptitudes, the limitations of the social life into which the educated youth have to go both for livelihood and self-realisation, and the inexorable demands of the Time-Spirit, but viewing them from a Hindu standpoint, various deficiencies of ideal and treatment become visible and should be recorded so that future Conferences may conduct their deliberations in a newer and higher spirit. The Hindu ideal of education is that it is a preparation for life here and hereafter, and it recognised not only the unity of education but the unity of life and the unity of education and of life. Modern Indian education was started to supply clerks and others who could help in the carrying on of public administration and has grown without an aim or a plan. The time is now come to realise what is the soul of India and what are the re-adjustments of modern India to the modern world and to transform Indian education in scope and method so as to preserve India's Indianness and at the same time bring her into line with progressive modern life.

Another important aspect to be borne in mind is the revision of our ideas of physical, mental, moral and

spiritual culture in the light of Indian ideals. Physical culture is not mere augmentation of muscular power but is increasing our fund of physical endurance and purity to enable the body to be a willing and efficient servant of the soul. Mental culture must realise the unity of the mind and build its sky-scrapers of specialisation on an adequate basis of full and unitive mental culture. An Indian boy must know his language, his literature, his art, his history, and his religion before he begins to specialise in any particular department of human thought. Moral and religious education are compulsory because man is a social being and has a soul and is not a mere bundle of mental aptitudes.

Besides advance in these respects, the crying need of the times is the development of vocational, industrial, agricultural, and commercial education. Strangely enough the Conference did not pay any attention to this. Other problems pale into insignificance before a problem of such national importance. The problem has both its political and educational aspects and all these must be carefully studied before national regeneration can be achieved.

The question of the pay and the prospects of teachers is no doubt an important one and there is a widespread public feeling that they have not had fair play. Their status in society is sure to be improved if attention is focussed on it again and again. The teachers must at the same time guard themselves against losing the refinements of their academic atmosphere and their traditions of learnedness in their contrasting of their status with the status of certain more lucrative and influential professions. The teacher is not only an educator or a citizen but is an incarnation of the spirit of learning which is man's greatest distinction on earth. When statesmen and educationists are imbued with all these ideals we can look forward to the day when India will come into her own and take her legitimate place in the comity of nations.

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* Agriculture in India.

1917-18

The year under report is remarkable in that the effects of the war on agriculture were felt in a far greater degree than in any previous year. The war was a boon to certain products and a bane to certain others. As we proceed it will be interesting to note how the different products were affected differently.

The total area under wheat increased but on account of unfavourable weather conditions the total yield fell from 10,234,000 tons last year to 10,174,000 tons in the year under report. It is gratifying to note that though the area under paddy fell, the total outturn rose by 3 per cent more than in the previous year. The area under cotton increased but the total yield was less than in the previous year owing to unfavourable weather conditions. The combined value of raw and manufactured cotton exported during the year was the highest recorded, showing an increase of 13 per cent over the previous year, and of 25 per cent over the pre-war quinquennial average. This increase was almost entirely due to the high range of prices of raw cotton. Owing to the very heavy monsoon the average yield per acre of sugarcane was better than that of not only last year but also of the decennial average. The total yield was 20 per cent. more than in the previous year. Next to cotton, sugar is India's largest import. The quantity imported during the year was only 470,700 tons as against 803,000 tons in 1913-14

* Report on the Progress of Agriculture in India for 1917-18—Published by the Government of India.

but this on account of higher prices was valued as 15 crores and 4 lakhs of rupees as against 14 crores in 1913-14. Most of our sugar comes from Java either directly or through Singapore while a little is imported from Mauritius. There are 39 Sugar factories in India and the maximum amount of sugar that can be produced by these factories is 533 tons per day. At a meeting of the Board of Agriculture held at Poona it was felt that the sugarcane industry was in need of immediate attention. The Board passed a resolution emphasizing the importance of starting without delay a bureau of information on the sugarcane industry in order to enable the Government to take up in a serious manner the question of developing the industry.

The area and yield per acre under jute was more than that of last year but the value of raw and manufactured jute exported out of India showed a decrease of 15 per cent as compared with the previous year but an increase of 16 per cent over the pre-war average. The decrease was entirely in the exports of raw jute.

Indigo presents the curious feature of an industry which flourished during the war and is dying out with the termination of the war. When the importation of synthetic dyes from Germany were cut off by the war those natural dyes which were still available found a ready market. The most important of these was of course indigo. The value of annual exports of this dye from India which was only £ 142,000 before the war rose to £ 600,000 in 1914-15 and to £ 1,386,000 in the succeeding year. This gave a great impetus to indigo cultivation and the area under this crop rose from 148,400 acres in 1914-15 to 770,000 acres in 1916-17. But with the development of the synthetic industry in the United Kingdom and the restrictions on shipping, both the quantity of exports and the average declared value per hundredweight fell in 1916-17 and went still further down in 1917-18, This naturally reacted on the area under this crop. We are told that the falling off has been especially in Madras and the United Provinces where the temporary spurt was the highest and where the industry is mainly in the hands of small holders who were not able to brave the vicissitudes of the market. On the other hand in Bihar where the industry is well organized and where a superior grade of indigo is grown under European supervision the area rose from 76,500 acres in 1916-17 to 85,900 in 1917-18. "Now with the cessation of hostilities and the consequent easing of the situation as regards transport facilities natural indigo will have to compete with synthetic dye produced abroad and the problem before the Indian industry is how to put on the market the natural stuff in the most acceptable form and at the cheapest price possible......The last two years' work of the Indigo Research chemist at Pusa has shown that great improvements can be made and if steps are taken to adopt such improvements as are clearly possible the future of natural indigo is by no means a hopeless one. The fate of natural indigo will be determined by several factors each of which has its own special importance :—(*a*) improvements by botanical selection, (*b*) improvements in agriculture, (*c*) chemical or bacteriological improvements in actual manufacture and (*d*) improvements in methods of marketing."

The number of cigarettes imported during the year was estimated at approximately 1316 millions as against 906 millions in the preceding year and 653 millions the pre-war average. This heavy increase was due to the enormous demand for army purposes. The fall in the export of oilseeds was remarkable in that it was the lowest recorded since 1879-80. There was a decrease of 5 per cent in exports as compared with 1916-17 and of nearly 68 per cent compared with the pre-war average. This is because before the war Germany had the largest share in the trade.

The quantity of tea exported during the year was the highest on record, being 23 per cent over the previous year and 35 per cent above the pre-war average. This may also be due to the requirements of the army. Of the total quantity exported from India 90 per cent was from Bengal.

"The exports of rubber have remarkably increased since the outbreak of the war

and the total quantity shipped in 1917-18 amounted to 8,480,000 lb the highest on record. This was nearly eight times the annual average exports during the pre-war quinquenniums. Nearly seven-tenths of the exports went from Madras and the remainder almost entirely from Burma."

It is with pleasure that we note that Baluchistan is becoming a flourishing centre of fruit-culture. New Orchards are springing up and private nurseries have to be started to meet the great demand for fruit tress. The sun-dried vegetable industry has aroused so considerable an interest throughout India that arrangements have been made to place the product on the market.

The review given above of the chief products will show the tremendous effects the war had on agriculture during the year. Most of the figures obtained were record ones either for the good or for the worse. Thus though we imported less sugar than we did prior to the war we paid more for it. The Indigo industry had a remarkable spurt which subsequently subsided most lamentably. The export of oilseeds had a record fall. Imported cigarettes reached a very high figure while Cotton, Tea, and Rubber benefitted most by reaching record figures.

The Need for the Co-operation of Parents in the Education of the Young.

(By T. V. Swaminatha Aiyar B.A., L.T.)

Education has been defined in diverse ways. From the view-point of the State it means the training for citizenship. Society will take it to refer to social efficiency and character of the individual. Individual and family view-points must necessarily differ from the above. These run parallel to one another at certain stages but at many others they run counter and the training for a particular phase of life unfits a man for others.

But a human being is not property to be exploited in a particular way for the benefits of syndicates, classes, corporations and the State. His own development and happiness must be the first care in educating him. Such training may be incidentally useful to society and the State. The complete training of an individual in the way in which he may be best fitted to discharge the duties expected of him in life, as an individual, a member of his family, of society, and of the State—That alone is Education.

If we apply this test to what passes for Education amidst us, can we heartily say that we are giving proper education to our children? The only system of education that prevails in schools and colleges is State-controlled. Even amidst a free people, State-ordered education is not only one-sided but has been found unable to look after the permanent interests of the individual and the family. In India the system of education is organised by a foreign rule, on a plan favourable to the policy of administration and exploitation, and worked by an army of teachers and inspectors to implicitly carry on the work carved out for them. People have no voice in determining the kind of education they require for their children. This one fact is sufficient to condemn the whole system of education at present. Schools and Colleges multiply and new Universities are formed and their statistics and the number of scholars and the degrees obtained are shown to prove the very great appreciation people have for the system or they will not be so numerously attended and the course pursued with such devotion and sacrifice. That is the official view. Every parent knows the appreciation is not true. The whole system is out of tune with the genius, the capacity, the inclinations of the people and does not satisfy their aspirations. We know best what we want. I cannot conceive of a greater tyranny than the prescription by one of education for another. People cry for Home-rule. They want to have self-government in politics. I am afraid we have begun at the wrong end. We ought to begin with self-determination in the matter of education.

In the opinion of the Government education for Indians can best be determined only by themselves and their educational

experts. Though we beget our children, clothe them and feed them, it alone has the right to prescribe the matter and method of their education. And who are these experts? Men who are strangers to the systems of indigenous education that prevailed in India from time immemorial who do not and cannot value its culture and, who by their position, education, and interests cannot be in sympathy with the aims of life and the aspirations of the people. Sometimes there is a farce of consulting public bodies, mere teachers' associations and a few other men selected by the government for opinion to be expressed on schemes already determined upon. The day is still far off in India when the State would legally claim all our children as its own property and let us hope it may never come to pass.

It may be said in answer that most of the teachers are of the people and they are also parents and when they work a system without a murmur or a demur it must be taken that the system of education they are following must be one in harmony with the views of the people in general. In reply we say that the teachers are not answerable for the educational policy, nor for the cost of the system. In some measure they determine the syllabuses and the mode of working. But even in matters of detail it is the government that determines and prescribes the medium of teaching, the number of examinations, the amount of school fees, and even the text-books. In all these matters it is the people who have an inalienable right of determination and it is unjustifiable encroachment of the government on the rights of parents and it is a great folly on the part of parents meekly to submit to this educational thraldom.

There are many important issues on which people and the Government have different views. First and foremost people think that education for their children is a matter solely for their determination. The State may subsidise it but should not control it. 2ndly, that the books and courses must be determined by them and the education should be given only in the language of the people. 3rdly that provision should be made for adequate study of the history, institutions, and culture of the land they live in. 4thly, that the cost of education must be considerably lowered. 5thly, that the examinations must be fewer, less difficult, and more humane. 6thly, that the army of inspectors must be considerably reduced, that they must befriend the teachers and not lord it over them, 7thly, that the Headmasters should not be made to play the role of a mere kangani lording it over the other teachers, 8thly, that the managers and the teachers should consider themselves as servants of the people and not their masters. 9thly, that provision should be made for the teaching of the religion of the parents to their children and compulsory teaching of a religion different from that of the parents should not be aided by the State. These and many more are the points in educational matters on which views differ and certainly considerations of passive citizenship of a subject people ought not to override those of their own culture, habit, tradition, and what they consider as conducive to their interests and their well-being. That the Government of India believes in its own infallibility and wisdom, and will not listen to the opinion of the people and even act against it is evidenced by the way in which they have recently enacted what is widely known as the Rowlatt Act. The whole people including parents are in a state of childhood in the opinion of the Government and they alone must exercise the role of a parent to them in determining how they shall be educated. The present policy has been responsible for the ills of life that the people are suffering from and the sooner parents are taken into confidence, the better for the well-being of the State itself. Justice Woodroffe of Calcutta has condemned the present system of education in very very strong terms and has warned the people of the danger of a threatening conquest of their own culture. It is therefore the sacred duty of the parents to resist any encroachment upon their natural rights at determining that which is good for their own children and control the Schools and Colleges and the policy of education so as to bring it in

harmony with the culture, the inclinations, and the best interests of their children and the country. If we fail in our duty here we can never dream of social or political progress at all.

The primary duty of educating children is on the parent. If the teacher does it, it is on account of the parent and with his consent. If the State aids or supervises it, it is again on account of the parent who is unable to do it and with his consent as implied in the law he has made. The teacher and the State are only his substitutes, his paid agents to do work for them. Should the servant arrogate to himself the rights of the master and even go the length of denying him his right? That is what is happening every day. It was not so in olden days. The village schoolmaster had to reckon with the parents and satisfy them as to the progress of the children committed to his care. The education imparted was suitable for the future vocation of the children and his emoluments depended on their good will and his work. Now all that is gone. Schools are now manufactories having a license and aid from the Government, and though shool-fees form the bulk of the school income, teachers and managers are under no constraint to satisfy the parents or consult their wishes. Even Government revenues are sometimes in arrears but no school-fee is allowed to be in arrears. If only a small percentage qualifies for a pass the fault is always laid at the door of the stupidity of the pupils and the want of proper looking after at home by the parents. A few teachers say in a hushed voice that the system grinds and wastes much useful material. In many schools teachers do not know or care to know their boys, their habits, and their aptitudes. They admit more boys than they can honestly teach with efficiency, for the sake of their fees and do not do full justice to their work. Parents are not invited to the school to witness the performances of their children nor do the teachers go to the parents to tell them now and then of the progress of their children in study and character. And the system has made it possible for teachers to go on with their work with as much ease as possible regardless of the duty they owe to the parents and the accountability of their sacred trust. The school bears the appearance either of a barrack or a bureaucratic office. While there are costly laboratories, libraries, hostels, class rooms etc., the spirit of discharging a sacred trust for the parents is absent and there is no provision made in the time-table of a Headmaster or any master as to, what hours he spent for consultation with parents, or whether he visited the boys in their homes. The sort of progress reports issued by some fussy school-masters are useless paper. Parents desire to know how their children conduct themselves in schools, how they follow the teaching, and whether the teacher and the pupils like one another. Is any opportunity allowed for such visits from parents? Even the 3rd class passengers of the Railway have a waiting room at the Station. Parents have none at the schools and no time is allotted for them to interview the masters. The only occasions when a parent gets to know of the school and its officers are the day he takes his child first to school and the day he takes the child home promoted or plucked as the result of an examination. People who cry in season and out of season for co-operation in other walks of life, ought to set an example of mutual co-operation in the education of the young.

I shall now prove to you, teachers, that your hard toil is not productive of good results. It may be that your system is to blame most. But you also come in for a great share of blame. The parents see that our children get ideals of irreverance to elders and contempt for home, family and society. They sit at the feet of denationalised teachers or such of the foreigners who hold in contempt our civilsation, ridicule our religion, call us superstitious. They extol freedom of mind, freedom of speech, freedom of action to immature minds, feed them on poisonous teachings of atheism, agnosticism, democracy, equality, fraternity, and liberty. It is no wonder that boys get restive, disobey the teachers, more so the parents and even cause anxiety to the Government at times influenced by the harangues of demagogues and perfervid

leaders of journalism. At another extreme we have the spectacle of a pedagogue who gets excited even with boys' silly pranks and proclaims at once 'martial law' in the school and suppresses what he imagines a revolution by wholesale rustication, fines, deportation etc. which he dignifies by the name of discipline, coerces the boys into abject slaves fit to continue only as slaves throughout life without any initiative, courage, and perseverence. And who suffer by the extremes of your actions. It is only we the parents. Whenever a teacher extols himself as being a great disciplinarian, you may be sure that he knows not teaching, has no tact, and has mistaken his vocation. And we hear too much of these breaches of discipline and rustication only since Lord Curzon's educacational reform which has made Headmasters of schools mere C. I. D. officers, to tease the teachers and terrorise the boys and continue in their sinecure offices by pleasing the powers that be, advertising themselves on social reform platforms, and dabbling in arm-chair politics, thrusting their noses into all sorts of movements except the legitimate one of teaching, and aspiring for empty titles, representation in Municipal Councils, local Boards, aye in the Legislative Council of the Province. O ye, schoolmasters, why have you forgotten your inner worth that ye seek after unreal glory outside your sphere? Why this infatuation, why betray your charge? Do not for all worldly goods' sake lose your own soul and spoil our children.

Monopolies are always bad and school monopolies are worse. What you now do in schools is not teaching, much less education. It is all mere instruction. You are all experts, Licentiates. You have costly laboratories, big libraries, and imposing buildings, troops of Scouts in uniform very pretty to look at. You have your mile-long syllabuses, your boys are carrying cart-loads of books and waggon-loads of note-books. Some Publishers have the monopoly of that books supply and some of you are forcing them on boys perhaps with some profit to yourself. We, poor parents, whose average annual income is less than 2£ have not only to pay the heavy school fee, the Library fee, the Laboratory fee, the game fee, the examination fee and add to this list the latest invention of educational taxation, the medical fee also. These are enough to drive any parent to despair. But we have to purchase every year a dozen books for detailed study and another dozen for non-detailed. Books prescribed for one year are not to be used for next year. In this way a thriving trade is carried on at the expense of the parents and without any educative benefit to the boys. For they skip from book to book, have no time to assimilate the cartload of reading. And what are boys to do? write, write, write—a dozen note-books for each subject, rough books, fair books, Inspector's show books etc., and what are you to do? You go on prescribing tasks in schools and tasks at home, to write essays on any subject from German Kultur to the League of Nations, from tyranny of caste system to the perfect equality of women with men and so on and so on. You claimed for your systems the freedom from frequent examinations and freedom for yourselves in its working. And yet we see the sorry spectacle of your being occupied even while teaching with marks giving and entering day after day, hour after hour, prescribing weekly examinations, monthly examinations, terminal examinations and annual examinations, and you are preparing with great precision your pupils to the treadmill of a public examination—the school-final—which is to sit in judgment over your marking and moderating your immoderation. The genius of man could not have perfected a more inhuman system of child emasculation than the one for which some of you have stood sponsors once and who are now unable to decry it with any decency or consistency or for fear of losing your bread, your preferments, examinerships, leave, study scholarships, memberships in commissions, and titles. But you may take it from me that with all the official patronage you hanker after and the power of the machine that grinds your prospects of pension or provident fund, we are not going to tolerate the system any further. Already we see the first signs of national awakening in the evolution of a

system of national education, however crude, shaping itself into a National University with its network of schools and colleges which if managed by our elders without political bias or foreign leadership, or theosophical inspirations is bound to produce very fruitful results. My brothers, will you stand aloof now and not exert yourselves to reform the system you work and bring it into harmony with our requirements? We are willing to co-operate with you if you give up all your fads and expose the hollow pretensions of the present system. If you will not join us, you do so at your own peril, for your own welfare is bound up with ours and our children's.

While I have taken the liberty of strongly condemning you for the soulless way in which you have been working the oppressive system, I am not unconscious of the appalling amount of indifference to educational problems exhibited even by the so-called English educated parents who find it easy to take opinions from newspapers and testimonials from experts for the vouchsafing of the soundness of the system. They never bestow a thought upon their own children when they are at home even when they are capable of looking after them. An English educated parent employed as he is generally at some office, or as teacher, or pleader knows only his vocation and his superior officers, always talks shop or himself reads some filthy English society novels, spends his time in ingratiating his superior officers and in public restaurants and clubs. He does not ask his children what they studied at school for the day, does not read to them good literature. His own life is a drift, he has no high and noble aims of life. If he is rich he consigns his children to the care of a private tutor who keeps another school as it were at home. The father does not practice the virtues he preaches if he preach at all. What the children see are only breaches of the sacred observances of the sandhya or prayer, of family and social etiquette on the part of the English educated elders at home. No wonder that such children lack good character and never profit by the teaching at school. Even these parents have not any curiosity to peep at the college or school to see how their little ones fare. It is this lack of co-operation of the parents that hampers the good work of an honest and good teacher. And men are not wanting among us who sneer at the simple manners, artless speech, and frank expression of views of teachers in general and dub them as unpractical men even to the hearing of their own boys. A Vakil or a public servant would invite a Judge, Collector, or Munsiff, Sub-Magistrate, a Police Officer, an Office Clerk for dinner in his house. Very rarely does he ask his boys' teacher to dinner. The idea never enters his mind; no wonder if teachers become exclusive and treat you also with the contempt your ingratitude and arrogance deserve. In olden days at social functions they had the privilege of the first places. Well, you parents, why do you kick the ladder by which you rose up and set before your own boys false ideals, which breeding irreverance in them for authority and learning and elders, makes them break away from old moorings and works out their ruin and your own sorrow. If your boys should be dutiful to you you must not abuse your own aged parents at home. If you want your boys to be temperate in habits you should not take to drink, however fashionable it may be, and not be yourself intemperate in any way. Unless you respect the teachers, your boys will respect neither the teachers nor yourself and all moral teaching by precept will be in vain. And unless you rise early in the morning, bathe properly, and say your prayers, dress yourself as becomes good manners in your society, there is no use or sense in accusing boys of want of good manners. If you secretly abuse constituted authority, they openly defy all authority. Therefore Oh, ye parents, heal yourselves first and foremost of all faults you accuse others of. Try to read with children at

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home, play with them, and pray with them. If you can't do this, why do you beget them at all regardless of your sacred duty towards them. There are many ways in which you can supplement the school teaching and co-operate with the teachers with great benefit to your children and yourselves.

Teachers are easy to please and by the smallest amount of attention you pay them, by an ordinary visit to them at their residence, by inquiry after your children's conduct, progress and attention to duty, by telling them frankly how your children conduct themselves at home, by mixing freely with them in society and taking them into your family and social functions as honoured guests, consulting them and taking them into your confidence. If teachers gain the love of their pupils and win the confidence of their parents, they need no greater support against the vagaries of managers or supervising headmasters, nor tale-hearing inspectors, for none dare molest them. To lose a popular teacher is to ruin the school itself.

Some of you know that the school final system overworks the teachers and breaks down the health of boys. Most boys contract short-sight and put on spectacles through pouring over a large amount of useless printed stuff, through note-taking in class and writing for ever and ever some dozen exercises at home every day. You feel that the system is inhuman. Your protests are undheeded. You are yourselves parents. Tell your brother-parents how you are forced to work the system, how it emasculates the pupils, take them into your confidence and ask them to support you. When once the parent understands the evil and knows he has your authoritative support for the doing away of it, no Government not even the Government of India will be able to resist your combined will and action. After all Governments exist only for the welfare of the people and not for itself; and the State will be forced to co-operate with you. I would change the system.

I have been adverting all this while to want of co-operation in Education of the 3 agencies, viz, the State, the teacher and the parent, and I have indicated how great evils have resulted from it and how co-operation alone among the 3 factors can bring back harmony, fruitfulness and happiness. There is yet another aspect of co-operation I want to refer to and that is co-operation among the teachers themselves. You have created among yourselves three divisions or classes of teachers—the Professors of Colleges, the teachers of the High Schools, and Elementary Schoolmasters. Your divisions have crystallised into castes, the first considering itself superior to the next after it on account of higher academic degrees won by the Professors and their self-gratulation that they are lecturing upon the highest mysteries of Scientific knowledge to their pupils. And even among the Professors, the European does not freely admit the Indian as his equal, colleague or comrade; and you in turn do not take with you the Elementary schoolmasters. You refuse to believe that you have the same social status as the teacher of the most elementary class, for you are proud of your degree and your salary. The work of the Elementary schoolmaster is as noble and as difficult as (if not more difficult than) yours. It is the fault of the system that degrades men into these so-called inferior and superior groups. Why are men of the Indian Educational service conspicuously absent from Conferences such as these? They pose themselves as experts and educationists, drawing large salaries, enjoying long vacations. They are now valuing examination papers at the Olympian heights, counting what money they will get out of the examination fees for the passing or shall I say for the plucking of the boys. Even missionary sympathy for such conferences seems to have waned for they too have their annual conferences on the hills, their interests are safeguarded otherwise. If an Educational conference such as this is held once a year affecting the educational interests of the whole Presidency, we find only a few teachers of the High schools stuggling to run it at a great disadvantage, without the co-operation of even headmasters and managers who smell some danger even out of innocent discussions of

their so-called assistants. And you do not sympathise with Elementary schoolmasters. Parents keep aloof either out of indifference or considering that it is all schoolmasters' affair, not theirs. So long as this exclusiveness of race pride and class pride exists, no good results can follow in the education of the young. It is usual for our old-world Pandits and vidvans to get conceited of their learning owing to their narrow field of observation and opportunity to run down one another. But you who claim liberal views and rational training should set a better example by co-operating with all the natural agencies interested each in its way in the education of the young. It is a matter of great satisfaction to us that the deliberations of your Conference are not confined to professional men and you are already taking steps to enlist the sympathy and co-operation of laymen who are as much interested as you are in the work. I fervently hope that the opportunity thus afforded may be largely availed of by the parents, managers, headmasters and high placed men in the Indian Educational and Provincial service, to consult one another, compare notes, and profit themselves by the hearty co-operation. If this day should come as I hope it may, I am sure the many ills of the present education that we complain of will be no more, and that will be the sure foundation of a national self-respect leading to national solidarity and progress.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

He is called the sage of steadfast wisdom whose mind is not oppressed by the anguish of adversity, is devoid of yearning for pleasures, and is free from attachment, fear, and anger.

Notes:

1. The mind is not a mere theatre of fleeting sensations. It can be concentrated and purified so as to realise the Self. This methed is called *yoga.*

2. This and the next stanza are the Lord's reply to Arjuna's question किं प्रभाषेत *viz*-How will such a seer full of steady wisdom speak to others? This is Sri Madhusoodana's view. Verse 55 deals with the sage in *Samadhi* and the later verses deal with the sage out of *Samadhi.*

3. Sri Ramanujacharya's view is that verses 55 to 58 deal with the stages of perfection in the descending order. Sri Madhvacharya's view is that verses 56 to 58 elucidate the various *Kamas* (desires) from which the seer is free. All the teachers are agreed that these and the succeeding verses up to the end of the chapter describe the seer of attained wisdom and realisation.

4. Sri Madhva says well: प्रारब्धकर्मणा इषत्तिरोहितब्रह्मणो वासनया प्रायोल्पाभिसंधिपूर्विका गमनादिवृत्तयः संभवन्ति ।

5. मुनिः मननशीलः । one habitually given to thinking and contemplation.

6. As already stated these descriptions of the seer are descriptions of the *Sadhanas* of the man eager for wisdom.

विद्यास्थितये प्राग्ये साधनभूताः प्रयत्ननिष्पाद्याः ।

लक्षणभूतास्तु पुनः स्वभावतस्ते स्थिताः स्थितप्रज्ञे ॥

जीवन्मुक्तिरितीमां वदन्त्यवस्थां स्थितात्मसंबोधाम् ।

बाधितभेदप्रतिभामबाधितात्मप्रबोधसामर्थ्यात् ॥

Sri Sankaracharya says the same truth thus: सर्वत्रैव ह्यध्यात्मशास्त्रे कृतार्थलक्षणानि तान्येव साधनान्युपदिश्यन्ते ।

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

His wisdom is well-rooted who is unattached in relation to all and who has not got rejoicing or aversion when he comes by auspicious or inauspicious consequences.

Notes:

1. This does not mean indifference to God. The object of detachment from worldly

objects is to perfect our love of God. As Sri Madhusoodana says well: भगवति परमात्मनि तु सर्वथाभिस्नेहवान् भवेदेव अनात्मस्नेहाभावस्य तदर्थत्वात् इति द्रष्टव्यम् ।

2. The conquest of the senses is not the deadening of the senses but their wise direction and control by a pure will.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

When as a tortoise draws in its limbs, he well withdraws his senses from their objects, his wisdom attains perfect equipoise.

NOTES:

1. The simile is an illuminating simile and shows that as the tortoise naturally and without strain draws in its limbs so a sage must attain a natural and easy mastery over the senses and attain the bliss of *Samadhi*. Neelakantha says that a sage shrinks in fear from the touch of worldly illusions as *a tortoise shrinks from* rough contact.

2. Sri Madhusoodana says that this and the next five verses answer Arjuna's question किमासीत *viz*-How will the seer sit and behave? How will he, when come out of Samadhi, control his senses. व्युत्थितचित्तनिग्रहाय कथं बाह्येन्द्रियाणां निग्रहं करोति ।

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

The objects of the senses turn back from him who practises abstinence. They however leave the relish behind. Even this disappears when the Supreme is realised.

NOTES:

1. This stanza gives us a great spiritual truth. Only by renunciation, and not by revelling in the senses, can the scattered faculties of the mind be concentrated and purified. Even then the relish for the fleeting things of life remains owing to long revelling in them. The relish can cease to be only when the sweetest sweetness of God-love and God-realisation shines in our hearts.

2. आहारः Whatever is brought in to any of the senses. निराहारस्य विषयेभ्यः प्रत्याहृतेन्द्रियस्य (Sri Ramanujacharya.)

3. The Bhagavata says:

इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः ।
वर्जयित्वा तु रसनां तन्निरन्नस्य वर्धते ॥

4. Sri Ramanuja says that this verse shows the difficulty of the attainment of Jnana Nishtha and the means of its attainment.

5. Sri Sankara says that this verse shows that one who by effort closes the doors of the senses can keep out the objects but the taste and relish for these will remain. God-vision will accomplish this conquest of relish and desire.

The Dreams of the Soul.

(BY AN INDIAN DREAMER).

XIV

I walked along the half-seen and the half-unseen road amidst the darkness of the surrounding night.

A veil of clouds was drawn over the face of the smiling ever youthful sky decked with sparkling diamonds.

To my right ran a silver stream enveloped in darkness and singing the music of renunciation.

To my left lay sweet-smelling groves and ripening fields looking up to the clouded skies in joyful expectation of the blessing of rain.

A silent stillness deeper than the bliss of deep sleep was felt everywhere as a near presence.

I was alone with Nature and heard the music of her sweet heart-beats.

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Random Jottings.

[BY A SON OF INDIA.]

Well, Sir P. C. Ray, what is your answer? If you have anything to say at all, why then, come out with it. What is the use of mincing matters? Louder please. What, do I hear you aright, or do my ears deceive me? Surely it cannot have come to this. You say, "It is all very well of the five per cent, but what about the *ninety-five* that you take away"? But, my dear Ray, you have yet to understand that, in the wise dispensation of the all-knowing Providence which made you our wards, which, unsought, encumbered us with the custodianship of the three hundred millions of the semi-barbarous Indians, it is a part of our sacred trust to ease you of your superfluities. Do you not see that while even this small five per cent would have amounted to a fabulous sum under the conditions already laid down, it is impossible, absolutely, ridiculously impossible, Sir knight, but that you would groan under the weight of the dead metal. Live and learn!

*
* *

Reuter reports a casualty of 420 poor souls during the recent May Day riots in France, one of the strongholds of western civilisation. What a pity that the right man was not on the spot to heal the sore parts at once. It was a clear piece of ill-luck that neither the noble Lord Sydenham, nor yet His Honour the dauntless Knight Sir Michæl O'Dwyer was the President of the French Republic!

*
* *

Dame Rumour is busy with her gossips. Sir Sankaran Nair will retire; and will be succeeded by the Hon'ble Dewan Bahadur P. Rajagopalachariar B.A., B.L., C.I.E. This will not take any one by surprise. It will be twice blest. For, while after four years of incessant toil, fruitless labours,—which pleases neither the Government whose policy he has always to oppose, nor the people who know, or rather are permitted to know, nothing of the skirmishes, and the pitched battles he fought on their behalf—while after four year's service (or servitude?) during which time he could not point to one substantial, concrete action of his, to one little service to the people on the positive side, Sir Sankaran will relinquish his office with a sigh of relief, the Dewan Bahadur will only clutch at it with great avidity, for by dint of training and temperament, can he not defy the bureaucrat of bureaucrats?

*
* *

So the *National* Home Rule League has sprung into existence, throwing its elder, the *All-India* into the shade. The *All India* has been swamped by the Reform-wreckers, and the Messiah of Montagu's Reform Scheme has been born, and the Reforms are assured to the people. But supposing that this saviour also proves not very obedient to the mother—it is just possible, as the *All-India* did—will Mrs. Besant denounce him as a pretender and a cheat and set up another deliverer?

*
* *

The other day Mr. B. P. Wadia our Labour representative in England, deplored the inhuman lot of the Rickshaw-wallahs in that a man had to draw another man, and said that he would do his best to abolish the system of Rickshaw-drawing. Good so far. But has Mr. Wadia forgotten the more inhuman, the more ugly, the more barbarous system under which a man, a member of the noblest species of the Lord's creation, is made to remove the excreta of another. What a glorious instance of the western civilsation! If to permit Rickshaw-driving be bad, to make a man remove another's excreta is a crime, an outrage against man and God. Sometime ago Dr. Raghavendra Rao, the talented Health officer of the Madras corporation decried this system, and hoped for a time when this barbarity would be stopped. Oh when will that millennium come?

*
* *

Martial law has been proclaimed in the Panjab. News comes of the kindly measures the Government are taking to restore quiet. If they think that a man has too much of fat in him than would conduce to good health they do not hesitate to apply the cat-o'nine tails and bring him to the proper proportion. Electric lights and electric fans are now-a-days very costly to maintain, and the Government with true parental solicitude has ordered them to be handed over for safe custody, and return when their maintenance resumes its normal level. Walking-sticks and umbrellas are liable to be misplaced if taken out, and they have therefore been ordered to be kept safe at home, and to be offered incense every Friday. The natives

have not, even after a century and a half of contact with the civilised Europeans, understood the rules of etiquette, and the Government is taking them through a course of instruction. A public crier goes in advance announcing the coming of a Government official, and the people are made to stand in awe and reverence and salaam. No one can be truly grateful to the Government for this graciousness.

* * *

Mr. Booty, the District Judge of Madura, went the other day to a religious institution and there denounced the Brahmans, and asked the non-Brahmans to be on their guard against the Brahmans. He assured them of his and Government help in their fight against the Brahmans. In what capacity Mr. Booty spoke it is not clear. But we forget he is a privileged person and can talk in any capacity.

* * *

The latest fashion in the Indian political field is the sending of Deputations to England.—The Indian National Congress, The All-India Home Rule League, the National Home Rule League, the Madras Liberal League, the Muslim League, the Madras Presidency Association, the Labour Union, the South Indian Liberal Federation, have all sent their respective delegates. We wish them bon-voyage, but more of them anon.

National Topics.

III—National Education.

BY J. S. R. SARMA.

In a previous article on 'National Topics' I spoke of Patriotism. What is Patriotism? How is it inspired? Literally it means love for the Fatherland and love of the path pursued by one's forefathers. In other words, I take it, it is love of पित्रागतं (Pitragatam). Speaking of Hindu Aryan India, this love ought to be present, as a matter of course, in any true Hindu who claims to be a descendant of the ancient Rishis and ancestors—hereditary dwellers and inhabitants of the land from time immemorial, from the creation of the world,—who were the pioneers of a mighty and noble civilization, mightier culture and mightiest philosophy, and possessors of a sublime and splendid insight into the problems of soul and inner life of man. But the question is, is it there in fact? One has to pause a little, before one can say 'Aye'. Why so? The answer is simple and short. It is due to forgetfulness, it is but a havoc of time. When we take into account the age of the world as explained and recorded in our sacred works, this forgetfulness on the part of the Hindu race is in no way surprising in this last Yuga of a particular cycle, and is but another name for indifference which again leads to neglect and negligence culminating by a slow process, in apathy and antipathy; 'आलस्यं हि मनुष्याणां शरीरस्थो महारिपुः' When to *Alasyam* are added a number of destructive forces of a materialistic age and atmosphere, fed upon the theory just the reverse of 'अनित्यानि शरीराणि' the process of decadence of patriotism is complete. It is thus we see a lack of *real* patriotism in most of our countrymen and one of the effective forces which has contributed foremost towards this result is the *modern Education.*

When I say this, I beg not to be misunderstood. Not that this education is bad by itself but bad in results when viewed from the point of view of Hindu Indian nationalism. It has been a *national education* and has not conduced to the growth of national virtues, and I mean by '*national*', all that it implies except in its political aspect and phase. The present day education imparted by Government agencies, and by private institutions under Government control and with their aid is purely secular, *western* in conception and conduct. It is Godless, and studiously excludes any scope for the imparting and improvement of Hindu culture and religion; whatever is native and indigenous is either completely eliminated or given a place next only to nothing. The language is the language of the rulers, the method is their method, the books and texts planned, published and preached are in consonance with the western views of life and ways of thought. It has thus been one-sided. When assiduously practised, it has had its influence on Hindu minds; the Hindu has begun to look at life at western perspective, and has developed a spirit of aversion to his own national view-points of life. He knows not, he cares not, nay, he dislikes, his own literature; he recognises not the spirit, the simplicity and the sweetness, the beauty and the

bliss of the ordering of his life carefully thought out and cautiously carved out for him by the immortal Rishis of deathless renown and blessed memory ; he is struggling to break away from all the noble ties which have held up his home and hamlet, community and country in a firm bond of mutual love and service for untold ages and he is rapidly drifting into a state of shapeless chaos and hopeless mess, bringing about the destruction of all those distinctive and unique traits and characteristics of his ancient land, chosen of God indeed.

This poison of aversion and indifference to whatever is national has taken apparently deep root and possibly no antidote might be able to root it out. However, entire extinction of the Hindu Social organism has not yet intervened, and there may yet be some chance of reclaiming the patient from the fatal effects, if possible, by prompt application of an effective panacea—the only cure if at all—and that is, the introduction of a system of *National Education—conceived in the right spirit and fashion.*

One hears of the cry and clamour for *national education* now-a-days everywhere. The politician and the economist, the educationalist and the Theosophist, the Religious Revivalist and the Social Reformer—all alike exhaust themselves over this topic. Several schemes in vague and indefinite lines are talked of. The Besantine School seems to have evolved a scheme of its own and is moving Heaven and Earth to carry it out into action. Everywhere the lack of religious element in the modern curriculum has been felt as a deplorable drawback and everybody seems to recognise the necessity for the spiritual and national character of the Education. The School maintained by the modern greatest poet of India is extolled as a best model. But when one goes a little deeper into the matter, what is meant by religious instruction in the scheme is not clearly understood. The whole affair, except for the Besantine activities, seems yet in embryo and so far no attempt appear to have been made in right earnest and heartfelt fashion by the true patriots of the land. I do not forget the Hindu University. Its potentialities and possibilities as a clear national Instituition imparting and promoting real *national* education with special, (if not sole,) preference to the national languages and literature, national arts and sciences, national religion and traditions, have yet to be guaged and estimated. What my scheme is, I propose to outline briefly in a subsequent article.

Olla Podrida.

I find in the papers that there is an association called Christo Samaj and Sadhu Sunder Sing is lecturing under its auspices. This is indeed Indianising Christianity with a vengeance. But perhaps this is only a proselytising weapon. All is fair in love and war, is it ?

* * *

The London Correspondent of the *Indian Daily News* wrote recently that some of the Englishwomen who have married Indians declared, when asked why they did so, that Indians made better husbands. While this is very flattering to our vanity, we cannot help feeling that our men make all their connubial virtues available solely for our own women.

* * *

The school-day celebrations, the old boys' anniversaries, etc., in connection with Schools and Colleges are all over. Even Conferences are practically over. Our orators have all left our shores and carried their rainclouds of speech to England.

* * *

Mrs. A. B. also has gone to England. That goes without saying. The employees on the staff of *New India* got up demonstrations on the occasion. That also goes without saying. There were full descriptions in *New India* about such demonstrations. That also goes without saying : Ushas has presented a poem to Mother Vasanta Devi. What fun !

* * *

Spartacists are getting on famously in Germany. Flame-throwers are busy. What on earth are Half-Guns doing I wonder ? Life is a series of wars punctuated by peace to prepare for war !

SCRUTATOR.

Notes and Comments.

Dr. Ziauddin Ahmed, in the course of his Presidential Address at the last Behar Provincial Muhammaden Educational Conference held at Gaya made the following remarks explaining the basis on which the real Indian National Education should be founded.

The future of India depends upon our finding a culture which may be the happy union of three distinct powers of civilisations—i.e., Brahmanic, Islamic and European. We are adopting the European and not the Eastern form of Government and our technical, commercial and industrial developments are largely on Western lines. The western culture which we should necessarily assimilate should not replace the Eastern culture, but the superstructure of western civilisation should be built on the Eastern foundation. Eastern culture which is to serve as the basis of future Indian civilisation will neither be purely Brahmanic, nor purely Islamic, but it will be a combination of both. It will be very similar to the Urdu language itself which was developed by the social intercourse of the Hindus and the Muslims. It is a language associated neither purely with Islamic nor purely with Brahmanic tradition. There are among Indians a few short sighted enthusiasts who desire to develop the Indian culture on purely Brahmanic ideals and they are not prepared to tolerate anything which is of a non-Brahmanic origin. They also desire to lay the foundation of National Education, by which they mean Brahmanic culture. These persons retard rather than accelerate the Indian progress.

* * *

Babu Bhupendra Nath Basu, Member of the India Council, has a very interesting article in the *Journal of the Royal Society of Arts* on "Some aspects of Hindu Life in India." After pointing out that from nearly all seats of past civilisation the old life has vanished, but not yet from India, he proceeds to explain this wonderful vitality of Hindu Life as follows :—

The Hindu is no aggressive proselytiser; he has, indeed, admitted many communities into the folds of his faith, but has never tried to force its unwilling acceptance. He has a well-defined mental attitude as regards other faiths. He has never believed that because his faith is best suited to him, therefore other faiths of other peoples must be false. He has never professed to be the sole bearer of an exclusive charter to salvation; he has never massacred, burnt or tortured men or women because they belonged to a different faith; he has given safe asylum to the persecuted of all faiths, ancient Jews, early Christians, and Parsis. While appreciating good in others, he has adjusted his own beliefs and practice to his own requirements, and never found it necessary to renounce them...... The Kaiser has gone, but it remains to be seen whether Kaiserdom has vanished, or is going to be transferred from one to the many, for democracies may be quite as unjust and oppressive as autocracies. The Western nations think that they have successfully solved the problem of life. The question is will that solution stand the verification of time? We in India have also solved, or attempted to solve, that problem in our own way. India learnt long ago that man doth not live by bread alone, and therefore she has weathered the storms which through many centuries have blown across her wide expanse, ruffling only the surface of her life. An understanding of these traits of the Hindu character—toleration towards other faiths and detachment from the world, being in it but not of it—are valuable equivalents to the traveller who wants to read the corridors that lead into the inner chambers of Hindu life.

Wit and Wisdom.

Child;—Papa, papa, come quick! Mamma has fainted.
Papa:—Here, put this Ten Rupee note in her hand.
Child:—(A moment later) She says she wants ten more.

* * *

"I wonder if Ramaswamy remembers me."
"Ask him for a fiver, that will prove it."
"How?"
"If he remembers you, he will refuse."

* * *

Customer:—You have given me morphine instead of quinine!
Druggist:—Is it possible? In that case you owe me another shilling more.

* * *

Teacher:—I have explained to you, children, what the fabrics we wear are made of. Now, boy, tell me what your coat is made of.
Boy:—Father's old clothes.

* * *

Mother:—(To little son) what are you bringing me back the pice for? Didn't you post the letter I gave you?
Son:—Oh yes, but I managed to slip it into the box when the postmaster was not looking.

* * *

The only value of education is to enable one to jump judiciously over the barriers which it places along every pleasant highway.

* * *

"Marquis, is it possible to confide a secret to you?"
"Certainly! I will be silent as the grave."
"Well then, I have absolute need of two hundred pounds."
"Do not fear, it is as if I had heard nothing."

* * *

His Lordship:—Tell the gentleman that I am not at home.
Butler:—Begging pardon, my lord, but I must steal a cigar from your Lordship and smoke it, or he won't believe me.

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